James E. Kelly and Hannah Thomas, eds.

Jesuit Intellectual and Physical Exchange between England and Mainland Europe, c. 1580–1789: "The world is our house." Leiden: Brill, 2019. Pp. xiv + 371. Hb, \$169.00.

Few religious orders crossed borders with as much determination as the Jesuits, though a relatively new turn in transnational historiography has allowed scholars to take the true measure of the vast intellectual and geographical terrains they traversed. Coinciding with an emphasis on what José Casanova has called our "contemporary global present," scholars such as Luke Clossey and Simon Ditchfield have investigated the ways in which Jesuits contributed to and benefitted from the "first phase" of globalization in the early modern period. But in addition to their more far-flung excursions, Jesuits were also challenged in realms closer to home (or Rome), and nowhere more so than in England. Hostility to Catholics, and Jesuits especially, brought about new border-closings in that country, with official policy attempting to prevent continentally trained missionaries and their ideas from coming ashore. Yet if the Channel that separated England from the continent was a barrier, for many Jesuits it was also a bridge, where ideas and missionaries could still flow, and not in one direction alone.

Perhaps only a collection—and a large and international one such as this—can do justice to all the intellectual and educational abundance that was generated when English Jesuit missions extended across a pan-European network. *Jesuit Intellectual and Physical Exchange between England and Mainland Europe, c.1580–1789: "The World is Our House"* provides a model in presenting fourteen disparate essays while maintaining a coherence of vision, and in transforming what originated as conference proceedings into an important work that must be consulted by anyone interested in the English mission of the Society and early modern Catholicism more generally. Containing essays by rising young scholars as well as leading authorities such as Thomas McCoog, S.J., Gerard Kilroy, and Victor Houlston, the volume offers new insights on the more well-known figures of the Society—namely, Edmund Campion and Robert Persons—while integrating lesser known aspects of English Jesuit culture on the continent and in England.

It is especially refreshing to be presented with such an interdisciplinary volume, and one which covers more overlooked subjects. Andrew Cichy's chapter on English musicians, for example, acknowledges the extensive research on William Byrd and his connections to the Jesuits, but explores instead the manner in which "English Jesuits and English Jesuit institutions influenced individual English musicians" such as Richard Dering and Hugh Facy (134). Ana Sáez-Hildalgo examines the relatively few English books in the library

of the Monastery of El Escorial, interrogating them for “material evidence of the networks of English Jesuits and lay Catholics” and those groups’ involvement with the book trade (155). Hannah Thomas also uncovers much significance in relatively overlooked places, when she tracks the presence of *Spiritual Exercises*-related commonplace books in Welsh and English libraries, and discusses how such books were utilized “for both personal and communal engagement” across “the geographically scattered English Catholic community” (289). Finally, Spencer J. Weinreich provides an excellent overview of Pedro de Ribadeneyra’s history of the English Reformation, which emerged during a moment when Spain and England “peered at one another through a gaping confessional divide” (283). Scholars of the English Reformation would do well to consult this essay, and Weinreich’s recent translation of the work.

A short review cannot do justice to the range and depth of the volume’s coverage, though some of its more striking contributions might be noted. Gerard Kilroy focuses on the reception of Campion’s preaching and the source of its appeal—not least, his “very personal presence” as he “listen[ed] [...] intently to his congregation” whose “anxieties he ha[d] heard” (23). There is an excellent thread of manuscript history that pervades the volume, and Kilroy’s analysis of Campion’s more obscure manuscripts in Prague—the “perfect milieu” for him (29)—is particularly interesting. Carinda Calma’s further exploration of Campion’s Prague homilies, especially to the boys of the Marian sodality there, offers further insights into Campion’s distinctive work as spiritual director. Victor Houlston, meanwhile, contributes a fine essay on Robert Persons—the “Hispanized Camelion” (*sic*)—and his tricky and complex dealings with Philip II, the “most Catholic king” (84), and the sometimes-conflicting and hostile relations he encountered among different interests in Spain. Persons, however, represented for Philip “the supranational face of the Society,” an Englishman “deeply influenced by the Spanish Counter-Reformation, looking to the Spanish monarch as an ally” (76). Thomas McCoog, in a later chapter, offers a much-needed analysis of the funding of Jesuit colleges (including the English college at Liège) and the fortunes of those institutions and benefactors during the Thirty Years’ War. Maurice Whitehead, too, offers useful information on administrative functions of such institutions, in his case of the Venerable English College of Rome.

There is much else in this volume that is new and worthy of further research, including Svorad Zavarský’s study of a Central European Jesuit’s borrowing from English polemical theology, with his own writings transmitted back to England in turn; Christopher Gillett’s illuminating essay on mid-seventeenth-century English Jesuits’ use of probabilism to navigate contemporary religio-political problems; and Sonja Fielitz’s essay on the influence of continental Jesuit

drama on English plays (and Shakespeare). Though scholars such as Tadhg Ó hAnnracháin and Thomas O'Connor are mentioned throughout, a useful essay might have been included to cover the presence of Irish Jesuits on the continent, or at least their relations with the English mission; but this subject perhaps deserves (and has already generated) its own extensive treatment, and might be too much to ask for here. What this collection does demonstrate is how useful such volumes can be in bringing together a team of scholars whose widely different interests and expertise reinforce where a field stands, and where it can go. The result is that seemingly well-worn subjects are more deeply furrowed to reveal other treasures underneath, while entirely new paths are plowed to open up scholarly riches beyond where we have gone before.

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In the years since the publication of its first volume, on the early modern Holy Roman Empire, Brill's Companions to European History have become essential research guides to cardinal topics in the field. Most useful for those working on urban spaces are the Companions to places such as Toledo, Genoa, Venice, and Bologna, to name a few. However, in part because of the sheer volume of scholarship on Rome, but also because of the rather fragmented manner in which the city is studied, lamentably the Eternal City was long without a companion of this scope. Thankfully, the editors of this volume, Pamela M. Jones, Barbara Wisch, and Simon Ditchfield, have remedied what was a quite unfortunate lacuna in reference scholarship. *A Companion to Early Modern Rome, 1492–1692* brings together a wide array of scholars to present snapshots of Rome, provide the most up-to-date survey of recent scholarship, and give insights into future avenues to explore. While each chapter stands alone well, taken together a richer picture of early modern Rome emerges, one in which the various aspects of its history come fuller into dialogue with one another.

This is no small achievement, given the polyvalent historiographical conversations concerning Rome that often do not speak to one another. Yet, this book attempts to bring all those strands together for the first time. More pointedly, it